

# Aduertisments

partly for due order in the publique  
administration of common prayers  
and vsinge the holy Sacramentes, and  
partly for the apparrell of all persons ecclesiasti-  
cail, by vertue of the Quenes maiesties letters com-  
maunding the same, the xxv. day of January, in  
the seuenth yeare of the reigne of oure  
Soueraigne Lady ELYZABETH, by the  
grace of God, of Englande, Fraunce  
and Irelande Queene, de-  
fender of the  
faith &c.



LONDINI.

Cum privilegio ad imprimen-  
dum solam.

# Advocatus

For the purpose of the present  
investigation of common property  
and to bring the same to a  
proper conclusion, the following  
steps have been taken:—  
1. A list of all the property  
has been made up, and the  
same has been divided into  
three classes, viz. (1) the  
property which is common to  
all the parties, (2) the  
property which is common to  
two or more parties, and  
(3) the property which is  
common to one party only.



LONDON:  
Cambridge University Press  
Printed by the University Press

# The Preface.

**T**He Queenes maiesty of her godly zeale calling to remembraunce how necessary it is to thauaſicmēt of gods glory, and to the establishment of Christes pure Religion, for all her louinge subiectes, especially the state Ecclesiastical, to bee knitte together in one perfecte vnitie of doctrine, and to be conioined in one vniformity of Rites and Maners in y<sup>e</sup> ministracion of gods holy word, in open praier and ministracion of Sacraments, as also to be of one decent behauiour in their outwarde apparel, to be knowne partly by their distinct habites to be of that vocation (who shoulde be reuerenced the rather in their offices as Ministers of the holpe thinges wherto they be called) hath by her letters directed vnto the Archebysshop of Canterbury and Metropolitane, required, enioyned and straightlye charged, y<sup>e</sup> with assistance and conference had with other byshops, namely suche as be in cōmission for causes ecclesiasticall, some orders might be taken, wherby all diuersities and varieties amonge them of the clergy and the people (as breadinge nothinge but contention, offence and breach of common charity, and be against the labours, good vsuage and ordinaunces of the Realm) might be reformed and repressed, and brought to one maner of vniformitye thoroughout y<sup>e</sup> whole Realm, that the people may therby quietly honour and serue almighty God in truthe, concord, vnitie, peace and quietnes, as by her

A. ii.      maiesties



## THE PREFACE.

maiesties said letters more at large dothe appeare. Wherbypon by diligent conference and communication in the same, and at laste by assent and consent of the persons before said, these orders and rules ensuing, haue beene thought meete & conuenient to be vsed and folowed: not yet prescribing these rules as lawes equiualent with the eternal word of God, & as of necessity to binde the consciences of her subiectes in the nature of them considered in them selues: Or as they shoulde adde any efficacy, or more holines to the vertue of publique prayer and to the Sacraments, but as temporall orders mere Ecclesiasticall, without any vaine superstition, and as rules in some part of discipline concerning decency, distinction, and order for the time.



## Articles for doctrine, & preaching.

**F**irst, that al they which shalbe admitted to preache, shalbe diligentlie examined for their cōformytie in vnitie of doctrine, established by publique authoritie: and admonished to vse sobriety and discretion in teachinge the people, namlye in matters of controuersy, and to consider the grauity of theire office, & to foresee with diligence the matters which they will speake, to bitter them to the edification of the audience.

**I**tem, that they sett owte in theire preaching the reuerent estimation of the holie Sacramentes of Baptisme and the Lordes supper, excitinge the people to thoften and deuoute receauing of the holy cōmunion of the bodie and bloude of Christ, in suche forme as is already prescribed in the booke of Common praier, and as it is further declared in an Homelye concernynge the vertue and efficacie of the said Sacramentes.

**I**tem, that they mooue the people to all obedience, aswell in obseruation of the orders appointed in the booke of Common seruice, as in the Queenes Maiesties iniunctions, as also of all other ciuil ductyes due for subiectes to doe.

**I**tem, that all lycences for preaching, graunted out by the archebysshop & byshopes within the prouince of Canterbury, bearing date before the firste day of

A.iii.

marche

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*Art. 1.* marche 15 64 be voyde and of none effect; and neuer thelesse all such as shalbe thought meete for the office, to be admitted againe without difficultye or charge: paing no more but iiii. pens for the writing, parchment and waxe.

*Art. 2.* Item, yf anye Preacher or parson, vicar or curate so licensed, shall fortune to Preache any matter tendinge to dissention, or to the derogation of the religion and doctrine receiuid, that the hearers denounce the same to the Ordinaries, or the nexte byshoppe of the same place: but no man openly to contrary or to impugne y<sup>e</sup> same speache so disorderly vttered: wherebpe may growe offence and disquiet of the people, but shalbe conuincd and reprovcd by the ordinarpe after suche agreeable order, as shall be seene to him according to the grauitie of the offence. And that it be presentid within one moneth after the wordes spoken.

Item, that they vse not to exact or receaue unreasonable rewardes or stipendes of the poore Pastors, comminge to theyre Cures to preache, wherbye they might be noted as folowers of filthy lucre, rather then vse thoffice of preaching of Charitye and good zeale, to the saluation of mens soules.

Item, if the Parson be able, he shall preache in his own person euery thre monethes, or els shal preache by an other, so that his absence be approued by the Ordinarie of y<sup>e</sup> diocess in respecte of sickenes, seruice

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or studie at the Uniuersities. Neuerthelesse yet for wante of able Preachers and Parsons, to tolerate them without penaltie, so that they preache in theyre owne persons, or by a Learned substitute, once in euerie thre monethes of the yeare.

### **C** Articles for administration of prayer and Sacramentes.

**F**irst, that the Common praier be said or song decently and distinctly, in suche place as the Ordinarie shall thinke meete for the largenesse and streightnes of the Church & quire, so that the people maye be moste edified.

**I**tem, that no Parson or curate, not admitted by the bysshoppe of the dioces to preache, do expounde in his owne Cure or other where, anye scripture or matter of doctrine or by the way of exhortacion, but onely studie to reade grauelie and aptlye, withoute any glosing of the same, or anye additions, the homplies al readye sett owre, or other suche necessarie doctrine as is or shalbe prescribed for the quiet instruction and edification of the people.

**I**tem, that in Cathedrall churches & colledges holpe Communion be ministred vpon the first or seconde sunday of euery monethe at the leaste. So that both Deane, prebendaries, preistes and clerkes do receyue: and al other of discretion of the foundation, do receaue foure times in the yeare at the least.

A.iiii.

**I**tem



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**Item,** in the ministracion of the holy Communion in cathedrall and collegiat churches, the principal minister shall vse a cope, with gospeller and epistoler agreeable, and at all other prayers to be said at that Communion table, to vse no Copes but surpleses.

**Item,** that the Deane and Prebendaries weare a surples with a silke hooode in the quier: and when they preache in the Cathedrall or collegiate church, to weare theyre hooode.

**Item,** that euerie minister sayeng anye publique prayers or ministring the Sacramentes or other rites of the churche, shall weare a comely surples with sleues, to be prouided at the charges of the parish: and that the parish prouide a decent table standinge on a frame, for the Communion table.

**Item,** they shall decentlie couer with Carpet, silke or other decent couerunge, and withe a sayre linnen cloth at the tyme of the ministracion, the communion table, and to sett the tenne Commaundementes vppon the East wall ouer the said table.

**Item,** that all communicantes do receaue kneeling, and as is appointed by the lawes of the Realme, and the Quenes maiesties Iniunctions.

**Item,** that the fonte be not remoued, nor that the Curate do baptise in parish Churches in any Bassons, nor in anye other forme then is alredie prescribed,

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scribed, without charginge the parent to be present or absent at the Christening of his childe, although the parent may bee present or absent, but not to answer as Godfather for his childe.

Item, that no childe bee admitted to answer as Godfather or godmother, except the childe hath received the Communion.

Item, that there be none other holidayes obserued besides the Sundayes, but onely suche as be set out for holidayes, as in the Statute Anno quinto & sexto Edwardi sexti, & in the new kalender autho- rised by the Queenes maiesty.

Item, that when any Christian bodye is in passing, that the bell be tolled, and that the Curate be specially called for to comforte the sicke person: and after the tyme of his passinge, to ringe no more but one shorte peale: and one before the buriall, and another shorte peale after the buriall.

Item, that on Sundayes there be no Shoppes open, nor artificers commonlye goinge aboute their affaires worldly. And that in all faires and common markets, fallinge vppon the Sunday, there be no shewing of any wares before the Service be done.

Item, that in the Rogation dayes of procession, they singe or saye in Englishe the twoo Psalmes beginninge, Benedic anima mea. &c. with the Letanye and Suffrages there vnto, with one Homelye of thanks geuinge to God, already deuised and diuided into foure partes, without addition of any superstitious ceremonyes heretofore vsed.

## Articles for certayne orders in ecclesiasticall policy.

**F**irst, againste the day of giuing of orders appointed, the Bysshoppe shall geue open monitions to all men, to except agaynste suche as they knowe not to be worthy, either for life or conuersation. And there to giue notice that none shall serue for orders, but within their owne Dioces where they weare borne, or had their longe tyme of dwellinge, except suche, as shall bee of degree in the Uniuersities.

**I**tem, that younge Preistes or Ministers, made or to be made, be so instructed, that they bee able to make apte answers concerninge the forme of the Catechisme prescribed.

**I**tem, that no Curate or Minister bee permitted to serue without examination and admission of the Ordinary or his deputy, in wyting, hauing respect to the greatnes of the Cure, and the meetenes of the party: and that the sayde Ministers if they remooue from one Dioces to an nother, bee by no meanes admitted to serue, without testimonye of the Diocesan from whence they come, in wyting, of theyre honesty, and ability.

**I**tem, that the Bysshop doe call home once in the yeare any Prebendary in his Churche, or beneficed in the Dioces whiche studieth at the Uniuersities, to knowe how hee profiteth in learninge: and that he be not suffered to bee a seruinge or a waytinge man dissolutely.

**I**tem,



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**I**tem, that at the Archdeacons visitation, the Archdeacon shall appoynte the Curates to certayne taxes of the newe Testamente, to bee conde without booke. And at theire nexte Synode to exacte a rehearsall of them.

**I**tem, that the Churchwardens once in y<sup>e</sup> quarter declare by theyre Curates in billes subscribed with their handes to the Ordinarie or to the nexte officer vnder him, who they bee whiche will not readly paye theire penalties for not comminge to Goddes diuine seruice accordingly.

**I**tem, that the Ordinaries doe vse good diligente examination, to foresee all Simoniacall pactes or couenaunts with the Patrons or presenters, for the spoyle of their glebe, tithes, or mansion houses.

**I**tem, that no persons be suffered to marie within the Leviticall degrees mentioned in a Table set forth by the Archebysshoppe of Caunterburie in that behalfe, Anno Domini 1563. and if any luche bee, to be separated by order of lawe.

B.ii.

Articles

**Articles for outward apparel of  
persons Ecclesiasticall.**

**F**irste, that all Archebishops & Bishops  
do vse and continue their accustomed apparel.

**I**tem, that all Deanes of cathedrall churches,  
Masters of Colledges, all Archdeacons, and other  
dignities in Cathedral churches: doctors, bachelors  
of Divinitie and Lawe, having any Ecclesiasticall  
livinge, shall weare in their common apparel a  
brode, a syde gowne with sleeves streyght at the  
hande, without any cuttes in the same. And that al-  
so without any fallinge cape: and to weare typpets  
of sarcenet, as is lawfull for them by thact of parli-  
ament, Anno 24. Henrici octavi.

**I**tem, that all doctors of Physick, or of any other  
facultye, havinge any livinge ecclesiasticall, or any  
other that may dispende by the church one hundred  
markes, so to bee esteemed by the fruites or tenthes  
of their promotions: and all Prebendaries, whose  
promotions be valued at twenty pound or upward,  
weare the like apparel.

**I**tem, that they and all ecclesiasticall persons, or  
other havinge any ecclesiasticall livinge, doe weare  
the cappe appointed by the Injunctions. And they  
to weare no hattes but in their iourneinge.

**I**tem, that they in their iourneinge do weare  
theire clokes with sleeves put on, and lyke in fash-  
ion to their gownes, without gards, welts, or cuts.

**I**tem,

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**I**tem, that in their private howses and Studies, they vse their owne liberty of comely apparrell.

**I**tem, that all inferiour Ecclesiasticall persons shall weare longe gownes of the fasshion aforesayde, and cappes as afoze is prescribed.

**I**tem, that all pooze Parsons, vicars and curates do endeuoꝛ themselves to conforme their apparrell in like sorte, so soone and as conuentientlye as their abilitie will serue to the same. Prouided that their abilitie bee iudged by the Bysshop of the Dioces. And yf their abilitie will not suffer to buye them longe gownes of the forme afoze prescribed, that then they shall weare their shorte gownes, agreeable to the forme before expressed.

**I**tem, that al suche persons as haue ben oꝛ be Ecclesiasticall, and serue not the minysterie, oꝛ haue not accepted oꝛ shall refuse to accepte the othe of obedience to the Queenes Maiesty, doe from henceforth abzoꝛde weare none of the sayde apparrell of the forme & fasshion aforesayde, but to go as mere laye men, till they bee reconciled to obedience: and who shall obstinately refuse to do the same, y they bee presented by the Ordinarie to the Commissioners in causes Ecclesiasticall, and by them to be reformed accordingly.

**B.iii.**



**Protestations to be made, promised  
and subscribed by them that shall hereafter bee ad-  
mitted to any office, roome or cure in any  
Churche, or other place Ecclesiasticall.**

**I**N primis, I shall not preache or publiquely in-  
terprete, but onely reade that whiche is appoin-  
ted by publique authoritie, without speciall license  
of the Bysshoppe vnder his seale.

I shall reade the seruice appoynted, plainly, distin-  
ctly and audibly, that all the people may heare and  
vnderstande.

I shall keepe the Register booke accordinge to the  
Queenes Maiesties Injunctions.

I shall vse sobrietye in apparrell, and specially in  
the Churche at Common prayers, accordinge to  
order appoynted.

I shall moue the parishioners to quiet and con-  
corde, and not geue them cause of offence, and shall  
helpe to reconcile them whiche be at variaunce, to  
my bittermoste power.

I shall reade dayly at the leaste one chapter of the  
Olde Testament, and an other of the Newe with  
good aduiselement, to thincrase of my knowledge.

I do also faithfully promise in my person, to vse &  
exercise my office and place to the honor of God, to  
the quiet of y<sup>e</sup> Queenes subiects within my charge,  
in truth, concorde and vnitie. And also to obserue,  
kepe

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keepe and mentayne suche order and vniformity in all externall policie, Rites and Ceremonies of the Church, as by the lawes, good vsuages and orders are already well provided and established.

I shall not openly intermedle with any artificers occupacions, as couetously to seeke a gayne thereby, hauinge in Ecclesiasticall lyuinge to the somme of twenty Nobles or aboue by yeare.

Agreed vpon and subscribed by

<i>Matthæus Cantuariensis.</i>	} Commissioners in causes Eccle- siasticall.
<i>Edmundus Londoniensis.</i>	
<i>Richardus Eliensis.</i>	
<i>Edmundus Rossensis.</i>	
<i>Robertus Wintoniensis.</i>	} With others.
<i>Nicolaus Lincolniensis.</i>	

Imprinted at London by  
Reginalde Wolfe.